

Christian Secretary

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. XXIII.]

HARTFORD, FRIDAY MORNING, MARCH 29, 1844.

[NEW SERIES.—VOL. VII. NO. 3.

The Christian Secretary
IS PUBLISHED EVERY FRIDAY MORNING, AT
THE OFFICE, CORNER MAIN AND
ASYLUM STREETS, 3D STORY.

TERMS.

Subscribers in the city, furnished by the Carrier, at Two Dollars per annum.

Papers sent by mail at \$2.00, payable in advance, with a discount of twelve and a half cent to Agents becoming responsible for six or more copies.

Advertisements will be inserted on the usual terms of advertising in this city.

All communications on subjects connected with the paper, should be addressed to BURR & SMITH, post paid.

REMITTANCES BY MAIL.—A Postmaster may enclose the money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter, if written by himself; but if the letter be written by any other person, the Postmaster cannot frank it.—POSTMASTER GENERAL.

For the Secretary.

Bethesda.

"Savior! thy love is still the same

As when that healing word was spoke;

Still in thine all-redemeing Name

Dwells power to burst the strongest yoke;

Oh! be that power, that love display'd,

Help those whom thou alone canst aid."

Bernard Barton.

That was indeed a mysterious pool, surrounded by a strange group, and the theatre of thrilling scenes. Here was beheld a poor, infirm sufferer, with his eager friends near, watching the result, committing himself to those blue depths, and anon with renovated strength and bounding heart, he is going on his way rejoicing. This glad scene had been many times repeated before the long-eyes of those who yet remained waiting.—But there was one peculiarly affecting case, whose hope had been long deferred. Thirty and eight years! ah! what a dreary time to lie helpless, sick and suffering. Perchance, when his grievous malady first seized its victim, a fond circle of loving hearts bent about his weary couch, but in the resistless march of time, one and another had departed, while the wasted one lingered on, till scarce a ray of comfort dawned on his dim eye. Perhaps the treasures of healing with their learned doctors had been appealed to in vain, till as one resource after another failed, the lamp of hope burnt low in its socket. But at length he heard of the pool, and of the winged messenger, who, disturbing the slumbering waters, scattered rosy health in their dark bosoms. Thither was he come, and there in full view of the waves, freighted with a gift more precious than were those which in King Solomon's time, wafted to his shores the richly laden vessels from Ophir; there in the very "house of mercy," on his tedious bed, he lay, the sad prisoner of disease. He was surrounded by a motley throng, for within those five porches seemed an assembly of the ill that flesh is heir to." In how many forms groaned suffering humanity, all impatient of the load, and panting for a cure.

Anon the heavenly visitant descended, the deep waters tossed in their sudden agitation, and while all are pressing forward, one more agile than the rest is already bathing his wan form, and exulting at his liberation. The poor impotent was forced to behold all this, to listen to the glad shout of joy, and on the other hand to hear the bitter sigh of envious disappointment, as some unsuccessful competitor for the blessed boon glanced impatiently at the waters, as they returned to their calm ripples. Yet for such he felt there was hope. The sweet minister of health would again descend and they might at future periods be the recipients of his precious gift. But where was comfort for the poor impotent? He could not descend into the pool with any speed, such was the weight of his infirmities, and alas! the poor afflicted one seemed as destitute of friends as health. Helpless being, lying Tantalus like, in the very view of what thy soul panted after, the light spray from the healing waves dashing near thee continually, and thou but a poor cripple yet! What thoughts and feelings must have visited his spirit as he lay there in his sorrow. Little did he dream that he was to be immortalized, that his simple story, translated into many tongues, would go down to the end of time!

There had a mighty prophet arisen in Galilee. He had heard the fame of his works, perhaps, but thought only of the pool as he pictured to himself the sweets of health and activity. And as the horizon of his hopes from this last, was now, after a long series of disappointments, grown dark with the gathering clouds of despair, there seemed nothing left for the sufferer, but to linger in remediless misery at the very portals of relief.—But as the shades of darkness gather densest and blackest just before they are all dispelled by the dazzling king of day, who is even then swiftly approaching in his glittering car; so while the midnight of the impotent's helplessness seemed to shut down in starless gloom, even then was the bright morning of his deliverance all ready to dawn. Meanwhile, the wretched bustle and excitement in the great city increased, for a feast was at hand, and all the sons of Israel, according to the requirement, were congregating within its walls. He was in the vicinity of the magnificent temple. Her proud and gorgeous walls rose near him, as they shone in the sun's rays; but how could he arise and enter those sacred gates? Little did he dream that one of the happy hearts which should soon rejoice in that holy enclosure was now beating in his own aching bosom. As pleasant voices and kind greetings of friends reached his ear, and none came to soothe his pains, he perhaps thought "no man cared for his soul." Ah, as the skill of earthly physicians and his last hope of a miraculous cure faltered, he did not know that he had yet a kind physician, a tender, compassionate friend, who, though he was not on earth as man, when his poor patient's disorder first attacked him, yet from its very first stroke had watched over him; he did not know all this, as he lay by the side of the blessed warden.

DANIEL W. CLARK, President.

ONNER, Secretary.

SURANCE COMPANY.—Incor-

porated for the purpose of securing against loss and only. Capital \$200,000, secured and

in the best possible manner—offer to take risks on

as other offices.

may be made by letter from any part of the

here no agency is established. The office

for the transaction of business.

THE DIRECTORS ARE,

W. Ellsworth, B. W. Greene,

J. Clark, Willis Thrall,

H. Northam, Ellery Hills,

Kellogg, John H. Preston,

Brodrige, Edward Bolles,

Wm. A. Ward,

Ezra Strong.

THOMAS K. BRACE, President.

LOOMIS, Secretary.

The Company has agents in most of the

states, with whom insurance can be effected.

BURR & SMITH,

PRINTERS, 184 1/2 MAIN ST.

"powerless, helpless, hopeless still."

* When the church was small, they were all of one accord. This gave more strength and efficiency than numbers. In the old world, when men began to multiply, they corrupted themselves. Note—in Acts vi. 1, the church first multiplied, then murmured. "Thou hast multiplied the nation, and not increased the joy." Isaiah ix. 3.

degree and great boldness in the faith, which is in Christ Jesus.

Deacons serve without salary. Generally without thanks. Well, let them be proved. 'Tis well the deacon's office is without pecuniary temptation or inducements. Nor does he expect his name to be lengthened out, by the addition of the fourth letter of the alphabet, which although doubled, would neither increase his humility nor usefulness.

There is one peculiar blessing attached to the office, which renders it desirable, I will not say enviable. Yea, one distinguished blessing is not only brought within their reach, but actually put into their hand. It is this: IT IS MORE BLESSED TO GIVE THAN TO RECEIVE. Hero's where deacons are blessed.

Speaking of blessings, deacon's wives shall next engage the pen of ZETHAR.

The Triennial Convention.

The lapse of a few weeks will bring us to the periodical session of the body which is designed to combine the action of American Baptists in Foreign Missions. The approaching session will be looked forward to with great interest by all in our churches who feel any regard for a world perishing in sin. What action will the Convention take in relation to the subjects which are introducing dissension into the denomination, and dividing the councils in the great work of evangelizing the world?

More than 1800 years have rolled on, since this man lay at the pool of Bethesda. Many wonderful changes and revolutions have passed over the face of the earth during those ages; generation after generation has arisen, and read that sweet and touching story, and then joined him in the land of the departed. Yet he who was healed is living, with the scene all fresh in his memory, and blessed be God, his glorious physician is living also! Though the "house of mercy" is specially such no longer, yet there is even now, another fountain open, wherein whosoever washeth shall be clean. Though the wing of a heavenly messenger is no longer dipped in the yielding wave of Bethesda, yet he who healed one at its very brink, that the miraculous waters had failed to reach, He stands, even now, while thine eye is on these words, saying, "wilt thou be made whole?" Dear sin-sick soul, what is thy reply?

S. E. L.

For the Christian Secretary.

Deacons.

The term deacon is of Greek origin. It is translated from *diakonos*. It literally signifies a servant, a minister. In Matthew xx. 23, it would bear this rendering; even as the Son of Man came not to be *deaconed* unto, but to *deacon*. Deacon, then, in signification and in application, is a servant.

A deacon is to an elder, what Eve was to Adam, an helpmeet. I do not say he was taken out from, nor that he is sometimes a thorn in his side; but I do say, they twain should not only be of one flesh, but of one spirit.

I think we must look to the 6th of Acts for the first election of deacons. You have there the requisite qualifications. And in those days, when the number of disciples was multiplied, there arose a murmur. Murmuring! when? when the church was small? no; when it was lessened? no; when it was multiplied? What was the cause of this disturbance? Why, the root of all evil, MONEY-LOVE. Christ overthrew the tables once, but the priests of Mammon, like those of Dagon, again exalted their God.

Money was laid at the Apostles' feet, not lodged in their hands. A bishop should attend to the souls; a deacon to the bodies of the people. One the spiritual, the other to the temporal interests of the church. They were consecrated to their appropriate work. Nor was their calling exclusively confined to the service of tables. The life, death, and character of Stephen is a comment on the office of deacons.

The elements combining to form the character of a deacon are summarily comprehended in 1st Timothy, iii. 8-13. Among these, wealth, learning, and talent are not named. Just notice the distinguishing marks. Deacons must be grave: what is gravity, but seriousness and sobriety?—without these, there can be no true dignity, or weight of character. Again: not double-tongued. They should neither slander, nor flatter. Truth is as naked as was Adam in innocence. A bridled, not doubled tongue, becomes the man of God. Not given to much wine; what is this but temperance? Not greedy of filthy lucre. *Balaam, Achan, Chazai, in the old, Judas, Simon and Demas, in the New Testament, stand in ghastly statuary, as monumental warning to flee, yea, fly from the influence of filthy lucre, as from the end of time!*

There had a mighty prophet arisen in Galilee. He had heard the fame of his works, perhaps, but thought only of the pool as he pictured to himself the sweets of health and activity. And as the horizon of his hopes from this last, was now, after a long series of disappointments, grown dark with the gathering clouds of despair, there seemed nothing left for the sufferer, but to linger in remediless misery at the very portals of relief.—But as the shades of darkness gather densest and blackest just before they are all dispelled by the dazzling king of day, who is even then swiftly approaching in his glittering car; so while the midnight of the impotent's helplessness seemed to shut down in starless gloom, even then was the bright morning of his deliverance all ready to dawn. Meanwhile, the wretched bustle and excitement in the great city increased, for a feast was at hand, and all the sons of Israel, according to the requirement, were congregating within its walls. He was in the vicinity of the magnificent temple. Her proud and gorgeous walls rose near him, as they shone in the sun's rays; but how could he arise and enter those sacred gates? Little did he dream that one of the happy hearts which should soon rejoice in that holy enclosure was now beating in his own aching bosom. As pleasant voices and kind greetings of friends reached his ear, and none came to soothe his pains, he perhaps thought "no man cared for his soul." Ah, as the skill of earthly physicians and his last hope of a miraculous cure faltered, he did not know that he had yet a kind physician, a tender, compassionate friend, who, though he was not on earth as man, when his poor patient's disorder first attacked him, yet from its very first stroke had watched over him; he did not know all this, as he lay by the side of the blessed warden.

DANIEL W. CLARK, President.

ONNER, Secretary.

SURANCE COMPANY.—Incor-

porated for the purpose of securing against loss and only. Capital \$200,000, secured and

in the best possible manner—offer to take risks on

as other offices.

may be made by letter from any part of the

here no agency is established. The office

for the transaction of business.

THE DIRECTORS ARE,

W. Ellsworth, B. W. Greene,

J. Clark, Willis Thrall,

H. Northam, Ellery Hills,

Kellogg, John H. Preston,

Brodrige, Edward Bolles,

Wm. A. Ward,

Ezra Strong.

THOMAS K. BRACE, President.

LOOMIS, Secretary.

The Company has agents in most of the

states, with whom insurance can be effected.

BURR & SMITH,

PRINTERS, 184 1/2 MAIN ST.

"powerless, helpless, hopeless still."

is once constituted, the ratio of its efficiency, so far as depends upon human instrumentalities, will be as the number of individuals associated with it. The increase of the number associated with it, increases its power for usefulness, while it does not materially increase its expense. The expense of conducting the operations of a board, which is the organ of 10,000 individuals, will be nearly as great as if it were the organ of 1,000. 2. Whenever a spirit of dissatisfaction and disunion begins to operate in any community, no one can foresee how far it will be carried.

Assuming it then as a point which probably all will admit, that the antecedent argument is in favor of a union of the denomination in missionary efforts—that union ought to be maintained unless serious objections weigh against it, let us inquire whether there are any reasons that ought to weigh decisively against it. No very weighty reason has been urged except those connected with the subject of slavery. To this then we will confine our inquiries.

And first of all, let me ask my brother who may feel inclined to cut loose from the old Convention, to settle upon some definite principle of action, and not decide this matter on any intangible notion. Perhaps you have only settled upon this, that you have a deadly hostility against slavery, and conceiving that co-operation in the Convention would compromise that hostility, you are ready to resolve to have nothing more to do with it. But adopting such a resolution, on such grounds, would be acting from mere prejudice, and would be doing injustice to yourself, the Convention and the heathen world. Examine this question fairly. Either a slaveholding Baptist is to be regarded as a Christian, or he is not. Suppose you take the first of these positions, and admit that a slaveholder may be a Christian, that probably a fair proportion of the slaveholding members of our churches are Christians, though guilty of sin; I ask now, in what way your testimony against their sin is compromised by co-operating with them in the Missionary Convention? You will not object that doing thus you endorse their Christian character; this you do by acknowledging that they probably are Christians. I cannot see that allowing your contributions to flow to the heathen world through the same channel that theirs does, sanctions their sin any more than riding in the same railroad can sanction their sin. And suppose you withdraw from the Convention, in what manner do you rebuke their sin? If your Southern brother never hears of your withdrawal, he is not at all rebuked by it; and if he hears of it, he could just as easily be informed of a public declaration of your disapprobation of his sin, and if you please of your disfellowship of it, and would feel as much rebuked by such a declaration, as he would by your withdrawal from the Convention. Indeed, I think the most impressive rebuke a Northern abolitionist can make to his sinning brother at the South, is such a public declaration, accompanied with expressions of regard for the missionary cause, and an unwillingness to see that suffer by a desertion of the Convention.

But, suppose you assume the latter alternative—that the slaveholder is not a Christian—at least that you cannot recognize him as such; will the assumption of this ground compel you to desert the Convention? To answer this inquiry, let us ascertain definitely, how far the constitution of the Convention requires those who co-operate with it, to recognize each other as Christians.

The Foreign Mission Board, which is the executive organ of the Convention, has a two-fold object in view. In the first place, it is to seek out and send forth missionaries; and secondly, to raise and furnish them the means of support, and pecuniary facilities for carrying on their operations. In prosecuting the first of these objects, it has to do with Christians exclusively. It seeks Christian teachers and ministers of the gospel—persons deeply imbued with the spirit of Christ and the apostles. In prosecuting the second, it is properly a *moneyed* institution. It cannot accomplish its object without funds; and these it seeks to obtain by the voluntary contributions of its friends. When it finds a person willing to supply in any measure this want of theirs, it receives the aid, without inquiring the character of the donor, and leaving him to settle his motive between his own conscience and God. It does not, therefore, seek donations from Christians alone. Any persons favorably disposed to its objects, may associate together and become auxiliary to the Convention, on the simple condition of contributing to its funds; and the individual or association, paying a certain annual amount, entitled by himself or delegates to a seat in the Convention. The members of the Convention, then, hold their seats, not by virtue of Christian character, but by virtue of having paid into the treasury for three successive years, \$100 per annum. They are not required to be members of Baptist churches, and as a matter of fact are not, all of them. They are, probably, Christian professors; but they do not come there as such, the constitution of the Convention does not recognize them as such; but simply as the delegates of auxiliaries, making the required donation, or individuals, making it for themselves. From the Convention, thus constituted, the members of the Board are chosen.

From this statement of the manner in which the convention is constituted and accomplishes its objects, the following facts are clearly evident. 1. By co-operating with the Convention, and contributing to its funds, no contributor acknowledges thereby, that any other contributor is a Christian.

2. By receiving contributions into its treasury, the Convention does not thereby acknowledge any of its contributors

THE CHRISTIAN SECRETARY.

Religion in New Orleans.

Relative to the religious condition of this place, I cannot say much. There are three successful theatres, which attract more attention than all the churches. The Presbyterians have two churches, and a seaman's bethel. The Methodists have also two churches, a seaman's bethel, and an African church. The Episcopalians have two churches. The German Lutherans have two churches, and the Evangelical Lutherans have a seaman's bethel. There is a Universalist Unitarian church, (of which Dr. Clapp is the minister,) and four Roman Catholic churches. In January last, through the indefatigable exertions of Bro. Russell Holman, of Kentucky, a Baptist church of 11 members was gathered and publicly constituted.—Rev. Dr. Malcom, of Georgetown College, preached the sermon, Rev. R. C. Howell, of Nashville, delivered the charge to the church, and Rev. Thomas G. Keen, of Kentucky, made the constituting prayer. The church now numbers 23; worships in a neat hall, 66 Julius street, which will contain 750 persons, or thereabouts. A congregation of from 200 to 400 have been in attendance during the winter; but a commodious house of worship is indispensable to success. Dr. Malcom, brethren Howell and Keen, have been here and gone home, having staid their allotted time. I preached all day last Sabbath. Br. Hinton arrived on Sunday afternoon, and will remain two or three Sabbaths. Br. A. Thomas is here, and as elsewhere, is a main spoke in the wheel, pouring his whole soul into the cause. Would to God there were fifty like him here! With suitable effort from time forward, the cause here will advance; but prayer, effort and money are all wanted in large proportions. W. C. C.

New Orleans, Feb. 21st, 1844.

[Va. Religious Herald.]

Christian Secretary.

HARTFORD, MARCH 29, 1844.

The Triennial Convention.

In about one month from this date, the Eleventh Triennial meeting of the Baptist General Convention for Foreign Missions will be held in Philadelphia. Although but comparatively little has been said by the religious press in regard to this meeting, yet we are inclined to believe that it will be the largest assemblage of the kind ever held. The East, the West, the North and the South, will doubtless be fully represented on the occasion. It is understood that important business will be brought before the meeting, and on this account we are glad to learn that a full attendance is anticipated. The prominent questions that will come up for discussion, on which there will be a difference of opinion, will be, the making the meetings annual, instead of triennial, as they now are,—for dividing the Convention into two bodies, one to be located east, the other west of the Alleghanies,—for making Mason's and Dix's line the dividing mark, and thus forming a Northern and Southern Convention,—for transferring all the Indian Missions to the Western department. That portion of the Northern Baptists who object to receiving the funds of slaveholders for missionary purposes, will also ask for certain concessions, which, if not granted, they threaten to withhold their contributions from the Convention. This last question may, or may not, cause a protracted discussion. We are not prepared to speak definitely upon the subject, for we have heard but little said in reference to it. We publish, ed the "Circular" of the Provisional Committee at the time it first made its appearance in the Reflector; and this week we copy from the same paper, an article which appeared under its editorial head last week, from a writer, which the editor says, is in no way connected with the Board. We are frank to say that we like the spirit of the article, as well as the position taken by the writer, and would recommend a careful and candid perusal of it. We know that this has been a question upon which good men have honestly and conscientiously differed; the consequence of which has been a partial alienation of feeling between them, but we believe we are safe in saying that this feeling is rapidly giving way before the light of truth, and we are happy to find such sentiments in the Reflector as those on the first page of our paper. Without attempting to enlarge upon the subject, or to press our own reasons why we believe the course marked out by the Reflector's correspondent to be the right one, we leave it in the hands of those who may be called upon to act in relation to this matter, simply remarking that no party, or body of men, wherever they may be located, or whatever may be their peculiar views upon the question, should attempt to force them upon the Convention. The true question, and the only one that should be allowed a place in the hearts of the delegates to the Convention, should be, What measure will contribute most to the glory of God? Let them come together in the spirit of their Master, with this single object in view, and all will be well.

From the Biblical Repository.

Infant Baptism—Exposition on Cor. x. I-II.

BY REV. C. A. HOLLENBECK, ATHENS, N. Y.

"We should like to know how a discerning Baptist would succeed in replying to your argument?"—[Letter from Prof. Stuart and Woods.]

"Moreover, brethren, I would not that ye should be ignorant that ALL OUR FATHERS [that came out of Egypt by Moses] were under the cloud, and ALL passed through the sea, and WERE ALL BAPTIZED."—1 Cor. x. 1-11. ALL OUR FATHERS, i. e., those who were overthrown in the wilderness, and those who came in with Joshua into the possession of the Gentiles. What, at the time referred to, were these latter? They were "LITTLE ONES, children, which in that day had no knowledge of good and evil." Ex. x. 9, 10, 11, 24: 12, 27. Num. xiv. 28, 31. Deut. i. 39 v. 3. Moreover, the apostle would not that we should be ignorant that these "little ones," and their fathers, were ALL BAPTIZED. But why would not the apostle that we should be ignorant of this circumstance? Because this thing (i.e., the baptism of "little ones") happened unto the fathers for our example, upon whom the ends of the world (or the gospel dispensation) are come. Ver. 6 and 11. "Now all these things (the things mentioned in the first four verses which were exemplary, and the others advisory,) happened unto them, and were our examples." Tropos, here translated examples, generally implies some institutions under the Old Testament, appointed to represent or prefigure something future under the New, and may therefore be, in some measure, referred to the head of prophecy, foretelling by things, as the latter does by words. Therefore, when the apostle says that he would not that we should be ignorant that all the fathers were baptized—for this thing happened unto them for example—his meaning probably is, that the baptism of the fathers under the Old Testament, was a pre-intimation; a sense, substance or solution of which is, that as the fathers and their "little ones," under the former dispensation, were baptized unto Moses, and thus made members of the church in the wilderness, so believers and their children, under the gospel dispensation, should be baptized unto or in the name of the Lord Jesus, and thus be made members of the general assembly and church of THE FIRSTborn." Ex. xiii. 2 Heb. xii. 23. As if the apostle had said, Moreover, brethren, I would not unto Moses, not only bound them to legal obedience, but also served unto the example and shadow of Christian baptism for the time then present, and was imposed on

them until the reformation; but Christ being come, that baptism is superseded by the baptism of Christ; but think not that the practice of baptizing "little ones" is now to cease. No, my brethren! Christ is the same yesterday over the Old Testament, to-day over the New, and forever under the Christian dispensation, as under the Mosaic economy; and God hath confirmed the truth of this declaration, by baptizing the fathers and their "little ones," and actuating me by the inspiration of His Holy Spirit to record the same for your edification, as an example which you are to imitate unto the end of the world.

If such is not the literal and obvious import of the passage under consideration, there can be no adequate reason assigned for the mention of the baptism of the fathers as our example; and apparently deep and anxious solicitude of the apostle, lest he should keep back something from the Corinthians that was profitable for them to know, for the circumference of their spiritual culture, evaporates at once in mere unmeaning grandiloquence and empty verbiage. Here, then, you see we have adduced the very example and precept, which have so often and so loudly been demanded, of a single instance recorded in the New Testament of an infant baptized, or of a commandment that it should be done unto infants:—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" but when ye baptize, see that ye do it according to the pattern showed unto you in the practice of God himself, Heb. 8: 5; viz., baptize the children with the fathers, even though they be so young as to have no knowledge between good and evil.

Our readers may accept the refreshing assurance that this is the very latest and newest argument for Infant Baptism which has issued from the press. It is from the last number of the Biblical Repository, a periodical, whose respectability, together with the quasi endorsement of Profs. Stuart and Woods, constitute the principal claims of the article to special attention. The argument, itself, will see, is from the pen of a gentleman of Athens; and shows that the inhabitants of that time-honored city have not yet outlived their propensity to hear and to tell "some new thing."

The first impression made by its perusal, is one of admiration at the rapid progress of the science of Interpretation, in revealing those meanings of the sacred text, which have remained hidden from the perspicuity of the learned for so many centuries, that one might almost imagine them to have been unsuspected by the inspired authors, themselves. See, now, what it has accomplished for the first eleven verses of the tenth chapter of Paul's first letter to the Corinthians. Here is a passage which has always served a most useful purpose, as a token of mode in baptism, which the terms of the institution itself and the testimony of primitive practice have altogether failed to supply. The Israelites were baptized in a cloud; it is the peculiar province of clouds to pour and sprinkle, (Ps. 77: 17,—"The clouds poured out water,)—what could be more conclusive? But criticism in the nineteenth century has served up the same language an unequivocal intimation of the subjects, also, of the ordinance; and thus, in one pregnant passage, we are furnished with an epitome of all that is necessary or desirable to know, with regard to this interesting question.

Surely, nothing could more beautifully illustrate the watchfulness of the Spirit over the interests of sound doctrine and pure practice, than this continuous supply to the church of new evidences of truth, as the old ones wear out or become, through frequent repetition, ineffectual. If the Abrahamic covenant and the argument from the "households" are no longer to the purpose, let us fall back on the tenth chapter of First Corinthians. If circumcision is not, after all, a type of infant baptism, it is clear that something must be and it behoves us to find it, somewhere.

Finally, this Biblical discovery (not invention?) must be the more gratifying to Pedo-baptists, because (Rev. Mr. Hollenbeck being authority) up to this time, such a proof-text has been an unfilled desideratum among them. For says he:—"Here, then, you see we have adduced the very example and precept, which have so often and so loudly been demanded, of a single instance, recorded in the New Testament of an infant baptized, or of a commandment that it should be done unto infants." Now, if the very passage, so long demanded and so hopefully looked for, has come, at last, ("and no mistake,") we certainly desire to pay our respects to it.

But the printer admonishes us that neither the late hour, at which we have addressed ourselves to this task, nor the room remaining in our columns, will admit of its continuance in the present number. Let our friends "read, mark, and inwardly digest" the Repository article, (the whole of which we publish,) and, in our next, we will endeavor to show the learned gentlemen of Andover, how the least "discerning" among Baptists "succeed in answering" such arguments as this of the Athenian clergyman.

From the *Baptist Magazine* for April.

Recent Intelligence.

KAREN AT MARGU.—In a letter dated at Margu in October last, Mr. Ingalls gives the following gratifying account of the condition and prospects of the station, as connected with gracious manifestations of "God's glorious presence."

"The first indications of the divine presence was seen in the English congregation. The canteen, where for years drunkenness and swearing had been the order of the day, the soldiers, with their officers, (sergeants and corporals,) meet for prayer and praise. Several are rejoicing in hope of the glory that will be revealed at the appearing of our Lord Jesus Christ.

"My nights and days have been wholly occupied in preaching to willing listeners. Just as I began to sink from the multitude of labors crowding upon me, the Lord sent brothers Wade and Brayton, to assist in the glorious work. Br. Wade has preached every night, with few exceptions, for some time past. All listen, and no one opposes. More than twenty have given in their names, not only as inquirers, but as determined to serve the Lord Jesus. These men are from every part of the province, and many of them chiefs of villages."

The new commissioner of the Tenasserim provinces, Major Broadford, had arrived at Margu on the 3d of the month, and immediately commenced a vigorous course of measures for the benefit of the Kares, many of whom flocked in from all parts of the province. Mr. Ingalls writes, Oct. 21:

"Great changes have been taking place; all the measures of the new commission are those of a Christian ruler.—I could not have adopted plans, had the government been in my own hands, better calculated to advance the interests of the people, or of religion. The Kares feel that God has visited them, and seem to be turning in a mass to the living God. Native officers, who have oppressed and opposed the advance of the gospel, are now in disgrace, and come to us for help."

"A new impulse has been given to education of the Kares: they are placed on a level with the Burmans, and are eligible to any office now held by the latter; which was never the case before. I have given up some of my best men, or expect to do so, for head men, or officers at court. One Christian Karen has just been made the head or governor of all the Kares to the north of Margu, as far as Tavoy province, with a salary of twenty-five rupees per mensem, a writer, at fifteen rupees, and two peons; who-

were exempt from Burman influence. The Kares will emerge from their darkness and servitude, and turn in a body to Christ. They feel intensely, and manifest a determination to learn to read.

"A demand is thus made on us, and we must comply. Should this state of things continue, which we pray may be the case, a great enlargement of means will be demanded, both of men and money. I do not write all I feel as it respects the future prospects of the church: I will only say, a large door is open, and the harvest seems to have come, and the Board must sustain us."

"Should the work prove, as we trust it will, to be of God, we shall need to make larger drafts than you have calculated upon: will you not justify such a measure? If there is a church or a christian, who would refuse bread and water to the reapers, when the great harvest has come, others will feel, and open their treasures, and enter in and work for God."

He repeats it.—

"A good day seems to have dawned upon us, and you must sustain us; the day for which we have so long prayed; and we are willing to work till released by death, but you must hold up our hands."

ARECAN.—Ravages of the Cholera—Ongkyoung, Magazin and Baume depopulated.

The extracts which follow, and which so painfully contrast with the preceding, are from a letter just received from Mr. Abbott, dated Sandway, Sept. 15.

"In my last communication, sent in May, I gave an account of the emigration of Christian families to this province from Burmah, and of the prospect of their becoming located permanently, and dwelling in peace. But since that time they have seen mournful days. At Ongkyoung, they had erected a large and beautiful chapel; eighty dwelling houses were also completed; and the people were beginning to plough and sow their fields; when the cholera—that dreadful scourge—broke out in the midst of them, and raged and spread with a fatal rapidity. One hundred and thirteen persons died in a few weeks. Whole families were swept away; a panic seized the poor people, and parents caught up their little ones in their arms, and fled to the jungles. Some of them crossed the mountains, and reached their old homes in Burmah; others halted at other villages, where the cholera had not yet appeared, and waited for the pestilence to pass away, but a great many of them died in the jungles. Within two months after I visited Ongkyoung, all was desolate, and their chapel had become a habitation of owls.

"Another colony of forty families had settled at Magzien. The cholera appeared there also. Fewer died, in proportion to the number of people than at Ongkyoung; but the village is entirely broken up. The small villages around Baume chapel are dispersed, and that spot, rendered sacred by so many tokens of God's presence, and by the recollections of so many halcyon seasons there enjoyed with the people of God, is deserted and silent. The pastor (Shway Bay) was the first victim of the pestilence.

"The Rev. Dr. Abbott, of New Haven, and his family, have indeed lost a friend; and—recognizing the importance of Temperance—that "though dead, he yet speaks" to us, and to the community, in a voice not to be stilled.

Yours, &c., J. H.

Sandwich, Mass. March 18, 1844.

A Donation Visit.

As the pastor of the Baptist church in Sandfield has recently received the benefit of a donation visit, will you, Mr. Editor, permit him to notice the same through the columns of your paper.

A suitable notice was given on the Sabbath in the absence of the pastor, that such a visit would take place on the 21st inst. and all who might feel disposed were invited to attend.

In the afternoon the elderly people paid their visit to the pastor, and brought in their offerings, and in the evening the young people, in number about seventy, filled up his house. Refreshments, which were liberally provided by the friends, were served at 5 and 8 o'clock, P. M. Addresses were made by the Rev. A. B. Hubbard of Norfolk, Mr. Hartson, a graduate of Union College, and by the pastor, followed by prayer.

The manner in which things needful for the body were sent in indicated any thing but a famine. Basket after basket filled with food designed for the entertainment of the friends, and the use of the family, found their way to the pastor's residence. Passing by various and valuable articles of food and clothing from the field, the fold, the manufacture and the pantry, I would specify a barrel of flour, a donation from the young men. While they thus support the institutions of the gospel may they not only enjoy the benefits of good society, but the greater and richer blessings of the grace of God. I would also mention a fine set of parlor chairs, accompanied with a beautiful rocking chair. The cost of the whole was \$13. May the donors find at last "inasmuch as they did to one of the least of these my professed servants as they did to me" Christ. As a part of the same donation, a few days previous a number of friends chopped and drew to the pastor's door a quantity of wood, nearly sufficient to last a year. As a specimen of rather uncommon liberality I would state the wood was given by a very respected member of the Congregational church in this place. Oh that God would have the time when the sound of the hammer shall cease upon the walls of Zion, and the watchman see to eye to eye.

As the result of the visit the pastor received donations to the amount of about one-sixth of his salary. For which he would be humble and feel grateful to God, praying that the riches of his blessings may rest upon the donors. These visits bringing the members of the society together from the different parts under the influence of a benevolent feeling can but be beneficial and most salutary in their results.

Perhaps, as the church formerly belonged to the Hartford family in this bereavement, and that a copy of these results is signed by the President and Secretary of this Society, and forwarded to them; also a copy to the editors of the several newspapers of this city, and the "Fountain," at New Haven, for publication.

R. K. COLLINS, President.

GEORGE PUTNAM, Secretary.

R. K. COLLINS, President.

ACCIDENT AT THE DEPOT.—A boy age, was killed almost instantly, on getting crushed between two men were removing upon the tracks the son of a Mr. Hills, Liverby stable.

A monument has lately been erected Bishop Latimer, in the chancel of Thurcaston, Leicestershire, England, born in Thurcaston in 1470, and died 1555.

NEW YORK BRANDY.—A witness that they made brandy in the store was:

One gallon 4th-proof brandy, purchased, three gallons alcohol, which cost and one gallon pump water, which pumping of it.

This is rich liquor, when compared with the poisons alcoholic drinks that are in place of the genuine article. see just what kind of material the stuff is in the habit of drinking, he would do it.

The congregation was large and attentive, and the exercises solemn and deeply impressive.

R. K. BELLAMY, Clerk.

The Rev. Dr. Potts has resigned the pastorate of the Duane street church, New York. A portion of his congregation has invited him to form a new church in the upper part of the city, and become their pastor, to which he has consented.

"THE COTTAGE BAPTIST CHURCH" is the name of a new church recently constituted in Buffalo, N. Y.

INSTALLATION.—The Rev. Edward Beecher, son of Dr. Lyman Beecher, was installed pastor of the Salem street church, (Congregational,) Boston, on the evening of the 13th inst. Sermon by Rev. Mr. Kirk.

REVIVAL IN NORTH EAST, (SPENCER'S CORNER,) N. Y.—We learn by the *Baptist Advocate*, that fifty-two persons have united with the Baptist church in this place, and that other churches have shared in the fruits of the revival.

The Rev. T. O. Lincoln, formerly of Portland, Me., and more recently of Philadelphia, has accepted the pastoral charge of the Baptist church in Mount Holly, N. J., which he is about to remove.

The Rev. Mr. Davis, pastor of the Cannon street Baptist church, N. Y. baptized twenty-four candidates Sabbath before last. The Sabbath school connected with the church contains about four hundred scholars, who are remarkably regular in their attendance.

REVIVAL.—The N. Y. *Baptist Register* mentions a revival in Richmond, where about twenty have been received into the fellowship of the church, five of whom are heads of families.

NEW YORK STATE PRISON.—A bill has passed the Legislature of New York, providing for the employment of convicts in mining and the manufacture of iron. The Legislature of our State adopted this system originally, by the State Prison at the copper mine in Sodus, which place was occupied as a prison until within the last twelve or fifteen years, but it was the unanimous testimony of gentlemen who visited the prison, for the purpose of ascertaining its advantages, and the condition of the prisoners, that it was the very worst prison they had ever visited.

One gentleman, whose name we do not recollect, said he had visited most of the prisons in England, South America, and in some other places, remarked that he had never found so bad a prison in the whole course of his travels.

Our present prison at Wethersfield, however, is said to be one of the best in the Union, and we hope it will remain so. The people of New York, if they are determined to sentence their convicts to the mines, should see to it that their condition is rendered as comfortable as possible.

</

THE CHRISTIAN SECRETARY.

A meeting of the Board of the Conn. Baptist church will be held in the Lecture Room of the church, in the city, on Tuesday, April 8th, at 7 o'clock. The attendance is desirable.

Ros' R. RAYMOND, Sec.

FOR FOREIGN MISSIONS.—From the April Missionary Magazine, we learn that the receipts for the month ending March 1, in \$5,000, the contents of the present number of the Magazine of Mr. Goddard. *Tawny Mission.*—Journal of Mr. Barker. *Sauvagees.*—Journal of Mr. Barker. American Bapt. Board of Foreign Missions; donations;

at the Hartford Washington Temperance Hall, Tues. March 19th, 1844, the following Resolutions unanimously:

That we deeply deplore the loss of our worthy Bishop, of New Haven; and feel most sorry to have indeed lost a friend; and—recognizing his influence and worth in the glorious cause—that “though dead, he yet speaketh” to community, in a voice not to be misinterpreted.

That we deeply sympathize with the afflicted bereavement, and that a copy of these resolutions be given to the President and Secretary of this Society; also, a copy to the editors of the newspapers of this city, and the “Fountain,” for publication.

ARLOW COLLINS, President.

—Mr. ELIJAH FAY, for many years a man, and more recently President of Waterford, was ordained, Feb. 29, 1844, as pastor of the church, the public services of the same in order as follows:

by Rev. D. Robinson.
Rev. Rufus Babcock, D. D.
prayer by Rev. P. Roberts.

Rev. N. D. Benedict.
and Fellowship by Rev. R. K. Bellamy.
the church by Rev. Lewis Raymond.

was large and attentive, and the exercises

deeply impressive.

R. K. BELLAMY, Clerk.

Potts has resigned the pastorate of the church, New York. A portion of his congregation invited him to form a new church in the city, and become their pastor, to which he consented.

“THE BAPTIST CHURCH” is the name of a new constituted in Buffalo, N. Y.

—The Rev. Edward Beecher, son of Dr. Beecher, was installed pastor of the Salem street (segregated) Boston, on the evening of the 1st of March by Rev. Mr. Kirk.

NORTH EAST, (SPENCER'S CORNER,) N. Y. The Bapt. Advocate, that fifty-two persons left the Baptist church in this place, and that have shared in the fruits of the revival.

J. O. LINCOLN, formerly of Portland, Me., of Philadelphia, has accepted the pastorate of the Baptist church in Mount Holly, N. J., to remove to.

J. Davis, pastor of the Cannon street Baptist, baptized twenty-four candidates Sabbath school connected with the church four hundred scholars, who are remarkably attendance.

The N. Y. Baptist Register mentions a re-mondville, where about twenty have been in the fellowship of the church, five of whom families.

STATE PRISON.—A bill has passed the Legislature, providing for the employment of convicts and the manufacture of iron. The Legislature adopted this system originally, by the Prison at the copper mine in Sinsbury, occupied as a prison until within the last few years, but it was the unanimous testimony of the visitors, for the purpose of ascertaining, and the condition of the prisoners, that they had ever visited—whose name we do not now recollect, said most of the prisons in England, South America, other places, remarked that he had never been in the whole course of his travels.—at Wethersfield, however, is said to be the Union, and we hope it will remain so. New York, if they are determined to send to the mines, should see to it that they are removed as comfortable as possible.

The Rev. James H. Linsley in his “Catastrophe of Connecticut,” which, we believe, is a production, gives the following singular account. We have heard of these animals, and at a great depth under ground, there, or how they subsisted, is a question not so plain.” Mr. Linsley says: “A few autumn, when cutting down the tops of trees, removing the roots to sand for winter use, a large swell in stalk near the ground and without the least apparent orifice; open, out leaped a living toad of ordinary size. The only solution I could at some insect must first have punctured and in its rapid growth a small hollow used, into which the toad while young and probably lodged for a day or so, of the plant held him there until it had accommodated its growth to the increased size, is not so plain.”

Question of the annexation of Texas is new Texan minister, Gen. Henderson, at Washington;—his arrival however, he comes clothed with full powers to contest it, but it will require a two-thirds vote to do so, and it is now pretty generally agreed that it will not be obtained. The fever week upon this question appears to be over, and it will probably turn out to be but a short time. One thing we think is certain, people do not want a union with Texas.

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

proceedings of Congress do not possess a place in our columns. The bill under discussion, and may, possibly, be present session. Several propositions fixing the day of adjournment some have so far been rejected,

THE CHRISTIAN SECRETARY.

Poetry.

"Be not forgetful to entertain Strangers."
[The following beautiful lines we copy from the N. Y. Baptist Register. They will meet with a response in every heart that has felt the loneliness of a stranger.]

Deal gently with thy stranger guest,
Who seeks beneath thy roof to rest;
From friends and kindred far away,
His soul grows sad at close of day.

Speak of his home—his heart is there,
Where loved ones bow at eve, in prayer;
Where sweet babes have hushed their glee,
And sunk to rest, with the singing bee.

Speak kindly to thy stranger guest,
His heart with grief may be oppressed;
Oh then some friendly word impart,
To ease the pilgrim's burden'd heart.

For we are strangers here below,
Through the dark world of sin we go;
And words of love like light are given,
To cheer us on the road to heaven.

Calm be her sleep.

BY WM. JONES.

Calm be her sleep! as the breast of the ocean,
When the sun is reclining upon its still wave;
She dreams not of life, nor its stormy commotion,
For the surges of trouble recede from her grave!

Calm be her sleep! as the winds that are sighing
Their last faintest echo amid the green trees;
No murmur can reach her—unconsciously lying,
She heeds not the tempest, she hears not the breeze.

Calm be her sleep! as the flower that closes
Its beautiful petal in night's chilling air!
She has folded her shroud, too, and sweetly reposes
Oh! fair be the sorrow that dimmed one so fair!

Calm be her sleep! as the whisper of even,
When the hands have been clasped, and the knees
bent in prayer;
She has chanted her hymn at the portal of heaven,
And found the affection denied to her here.

Calm be her sleep! may the tall grass wave lightly
Above the meek bosom that blessed us of yore;
Like a bird, it has found out a region more brightly
To nestle its pinion—but glad us no more.

Miscellaneous.

The Oxford Tractarian School.

CONCLUDED.

We must now notice some of the general characteristics and tendencies of this School.

1. It is a very suspicious circumstance, that the whole system tends to the increase of the power and glory of the Episcopal Clergy. This is the case with the principal doctrines themselves,—apostolic succession, the thaumaturgic efficacy of the sacraments as exclusively administered by them, the restriction of the name and privileges of the "Church" to the communities in which they exercise their functions. The same result may be calculated upon; in proportion as Christianity is transmitted into a religion of rites and symbols. As such rites and symbols become the objects of awful veneration and superstitious dependence, (as they are sure to do, conjoined with the convenient system of "reserve," and the inculeation of an "implicit faith,") the people will look to the hierophants who perform, or exhibit them, as the very arbiters of their eternal destiny.

Such a tendency is further fostered by the blind, unquestioning acquiescence in the Priests' *dicta* which these writers so strongly enjoin. Their deluded victims will do well to remember the old and quaint saying, that "though they may believe by proxy, they must be damned in person."

The same general tendency is observable, if we consider how earnestly—almost exclusively—these doctrines are insisted upon by the writers of this School. Marvelous, indeed, is the difference in this respect between the Apostles and these successors of the Apostles. The former are intent—almost exclusively intent—on those great themes which render the gospel "glad tidings;" the latter, almost as exclusively, in magnifying their office;—the former absolutely forgot themselves in their flocks; the latter well-nigh forgot their flocks in themselves:—the former, if they touch on the clerical office at all, are principally intent on its spiritual qualifications and duties; the latter on its prerogatives and powers. To hear these men talk, one would imagine that, by a similar "*usteron proteron*" with that of the simple-minded monk, who "devoutly thanked God that in his wisdom he had always placed large rivers near large towns," they supposed the Church of Christ to be created for the sole use of the clergy; and the doctrine of "apostolic succession" to be the *final cause* of Christianity.

The tendency, in question, is most suspicious; but we are far from charging the chief founders of this School with the sordid aims of priestcraft, although we cannot help thinking that, with many of their followers, an unconscious bias in this direction affords the true solution of their conduct. Some of them, we fear, are not altogether unconscious of the bias.

2. The next characteristic of the system is, that it tends to rob Christianity of its chief glory as a spiritual and moral institute, and to render it a system of mere formalism—to substitute for the worship founded on intelligent faith, devotion which is a species of mechanism, and rites which operate as by magic. The doctrine of apostolic succession itself, is neither more nor less respectable than that of the hereditary sanctity of the Brahminical caste; while the prayer-mills of the Tartars afford a fair illustration of the doctrine of sacramental efficacy. The stress laid on rites and symbols, and outward observances, and the attempt indefinitely to multiply them, tend the same way. It is true, that as religion appeals to every part of a man's complex nature, rites and symbols have their use, and are not to be neglected. Still, whether they be beneficial or not, will entirely depend on the place they hold in the system. The Divine Founder of Christianity, as is wise jealousy of a tendency which may be easily abused, has confined the ceremonial of his religion within the strictest limits; while no element of our nature which can be subordinated to only in the precise degree in which it can be rendered tributary to the great object. Would that all who have taught this religion had taken their guide! As the history of corrupt religion shows, nothing is more difficult than to prevent the material from corrupting the spiritual

—the senses and the imagination from assuming an undue influence. Let the balance be destroyed, and the ritual and symbolic is immediately substituted for religious sentiment and emotion. Let rites and symbols be multiplied, perpetually insisted upon—made unduly prominent—and spiritual truth will be forgotten; they produce an effect on the great doctrines which they are professedly employed to illustrate, analogous with that which a minute system of casuistry produces on our views of morality. Let but the great principles of a noble and ennobling system of Ethics be sincerely received, and human nature may be safely left to determine the modes in which they are to be applied in particular cases; it will choose to take counsel of what is great, generous and magnanimous, rather than just ask how much is scrupulously lawful. But let the casuist come with his scale and weights, or his foot-rule, and determine within how many grains an action is of being strictly unlawful, or how far to an inch, we may proceed in a certain direction without committing crime; under what circumstance a man may consider himself not absolutely compelled to do what his noblest instincts tell him he ought to do, and in what way he may obey the letter of a law and violate its spirit; and the essence of morality is gone—it is well if even the form be retained. It is much the same with religion and its ritual. Let but the great doctrines be fully and adequately received, and little need be said on the ritual; it will adjust itself. But if a man be taught (especially after acquiescing in the doctrine of "reserve," and being told that implicit faith will answer the purpose very well) to gaze in stupid wonder on an exhibition of rites and symbols, whether it be on the gorgeous and solid magnificence of the Romish Church, or the mimic gilt and tinsel of our Puseyites—let him be taught to make much of wax candles burnt at noon-day—the cross of the crucifix—painted windows—garlands of flowers, triangles and fishes—vestments, black and white—pulpit-hangings and altar-cloths—postures and attitudes—and his religion stands a chance of being about as much worth as that of him who was thus praised by Dr. Johnson: "He never passes a church without pulling off his hat—this shows he has good principles." Let his attention be principally or much directed to these things, and the process of degeneracy is inevitable. It was so with the ancient Church, which we are now so earnestly exhorted to take as our model. No one can read the writings of the Fathers without feeling that they gradually became more intent on the circumstantial of religion than on the essence of it; more solicitous about the modes in which religious duties should be performed, than about the spirit of them. It is all over with religion when this is the case. The process of corruption is soon complete. The next thing is to count our prayers—to measure the value of devotions solely by their frequency, their length by the dial, or their number by the bents—to consider that if a man is holy who says a hundred prayers a day, he is twice as holy who says two hundred; and that if he who fasts four-and-twenty hours has some merit, he who fasts eight-and-forty has twice as much.

3. Another signal characteristic of this School is its disposition to vilify and traduce reason. They do well to hate it; for, as Hobbes well said, "when reason is against a man, a man will be against reason." Reason, they feel, is their implacable foe, and blinded indeed it must be before it will admit their pretensions. "My Lord Under-standing's house," says John Bunyan, "was too light for the Prince of Darkness, and he therefore built a high wall to darken all the windows."

In inviting us to lay down our reason, they remind us of the wolf who counselled the sheep to get rid of their watch-dogs. Their constant plan is to inveigh against the sin of "rationalism," as they call it, in relation to the "mysteries" of religion—which by which they mean any tendency to question their dogmas. Thus they avail themselves both of the prejudice against the first term, and of the awe inspired by the second. That there are "mysteries" both in philosophy and religion about which it is irrational to speculate, true; but we receive them, though not on intrinsic, yet on sufficient evidence; and reason is still judge as to whether that evidence be sufficient to justify their reception, though it be not able to speculate on the mysteries themselves. The existence of God is a great mystery; but if we do not admit it, we must admit manifold contradictions and absurdities:—the permission of evil is a great mystery; but it would do us no good to deny its existence as a matter of fact:—Christianity is itself full of mystery; but we receive it on proofs so manifold and various, that we feel it impossible to resist them. Give us similar reasons for believing "apostolic succession," and we faithfully promise that it is not its being a mystery that shall startle us. But to hoodwink our reason, and receive any absurdity without examination, because some piece of solemn insanity shakes his head, and assures us it is too awful to reason about, is not to be tolerated. Yet this is the continual artifice employed to protect the "Church principles," and imposes, we have no doubt, upon thousands. We have already adduced some remarkable specimens of this species of logical artifice. " Beware how you rationalize on these great truths," is the constant cry—"how much better is it to obey than to speculate—to believe than to reason!" A plain understanding would say—"Both very well in their place, reverend sir; what God hath joined together let no man put asunder; I think it better to believe than to reason, when I have reason to believe that God has spoken; I think it better to reason than to believe, when I have reason to believe that it is only Dr. Pusey or Mr. Newman." In fact this artifice is itself the highest insult to reason, since it involves a quiet assumption of the whole question in dispute—namely, whether the mysteries of the Oxford Tract School are supported by the evidence which proves that they are worthy of being believed in spite of their transcendental character. Of course the Papist uses the same plea for his transubstantiation. Doubtless even the Egyptian priest of ancient times often used the same plea, when he had to defend the divinity of "cats" and onions" against the rationalists of those days, whom he would unquestionably shake his head, and tell them how superior after all was faith to logic! About as reasonable is the defence which the Oxford writers employ, and about as reasonable the dogmas for which it is resorted to. "The first principle, or universal axiom," says Mr. Taylor, "of modern revivers of Church principles, is

the abjuration of that integrity of reason to which he inspired writers always appeal, and of which they enjoy the exercise and culture." * * *

* Doubt is a sin. To adduce evidence, given in relation to common facts of history, and to judge of it according to the common rules of historical inquiry, is to be a rationalist. To distrust the pretensions of St. Dunstan, or the genuineness of the "True Cross," is an offence as grievous as to reject the Trinity; both are *disobedience*.

4. Among other characteristics which belong to these writers in common with the Romish Church, we must reluctantly include a tendency to the use of "pious frauds." Let not the reader be startled. We do not charge them with such wholesale forgeries, such magnificent crimes, as those which were perpetrated and justified by some of their revered Fathers. As their whole system is Romanism in miniature, so it is in this respect also. They do not, as the ancients did, write books, and inscribe them at once with some venerable name to make them pass current. They do not draw a bill of doctrines, and indorse it with the name of Cranmer, Ridley, or Hooker.—Neither do we charge them with actual interpolations of ancient works. Such things cannot well be managed in these days of "unreserved communication of knowledge." There is as much difference in point of audacity between the "pious frauds" of ancient days and the humble imitations of Oxford, as between open burglary and petty larceny—between forgery on a large scale and passing a bad sixpence. But with the little arts of fraudulent misrepresentation, they do in our judgment stand chargeable. They were well skilled, as Mr. Taylor expresses it, "in packing their evidence," and "in schooling their witnesses." They can leave out, if they do not put in—insulate a plausible sentence or two from a qualifying or refractory context, and manage commas and colons to admiration. Some ingenious examples of this literary *joinery* may be found in M'Ivaine's work, (p. 232.) For instance, they cite a passage from the Homilies, which appears not unfriendly to a doctrine they affirm; but on reference to the original, it is found that they have taken only the *beginning* and *end* of the paragraph, the intermediate part which they have omitted, being altogether *against* it; but no breaks—asterisks—dots—or other indication—are employed, to suggest that there has been any omission of continuity in the citation; on the contrary, the *disjecta membra* are represented as so immediately connected, that they are separated only by a semicolon! Similar traces of unfairness are most conspicuous in their construction of those curious things they call the *Catena Parva*, by which they attempted to prove something like a catholic consent of "testimony, on the part of the writers in the later English Church," to their peculiar doctrines. Some of these citations are absolutely nothing to the purpose; others most vague and indistinct; others, rent from their context, are made to convey a meaning never signed by their authors; others may be confounded by citations from the very same writers equally or more explicit the other way; while the many divines of opposing sentiments are passed by altogether. Such is the argument from *consent*. On the same principles it would be the easiest thing in the world to construct a *Catena* on the other side—and in fact we have seen more than one equally conclusive. But we need say no more on this point, Mr. Goode having so effectually exposed the attempt that even his reviewer now abandons it. "In whatever way," says Mr. Goode, "we may be enabled to account for it, certain it is that *truth has been sacrificed*, and the learned and full; M'Ivaine's *Rome and Oxford*, and Taylor's *Ancient Christianity*—of both of which we have already spoken; and Mr. Lindsay Alexander's learned and able work, just published, entitled *Anglo-Catholicism not Apostolical*.

We must not conclude without pointing out to the reader the works which, in our judgment, furnish the best confutation of the tenets of the Oxford School. These are, Archbishop Whately's *Essays on the Kingdom of Christ*, (a truly admirable work;) Goode's *Rule of Faith*, which is learned and full; M'Ivaine's *Rome and Oxford*, and Taylor's *Ancient Christianity*—of both of which we have already spoken; and Mr. Lindsay Alexander's learned and able work, just published, entitled *Anglo-Catholicism not Apostolical*.

Meantime we await the progress and issue of the great contest without apprehension. Terrible as are these hurricanes of controversy, pernicious as may be their immediate effects on the faith of some and the temper of many—they serve from time to time to purify the atmosphere, and render it salubrious. Let us but be true to ourselves, and we have no fear lest we should be "re-involved," to use the strong language of Milton, "in that pitchy cloud of infernal darkness, in which we shall never more see the sun of Divine Truth again, never hope for the cheerful dawn, never more hear the bird of morning sing."

Let us never forget that Christianity was planted, and has grown up, in storms. Discussion is always favorable to it, and has ever been so. Let the wintry blast come. It will but scatter the sere leaves, and snap off the withered branches; the giant tree will only strike its roots deeper into the soil, and in the coming spring-time put forth a richer foliage and extend a more grateful shade.

he says nothing. His style perpetually reminds us of Bardolph's explanation of the word *accommodated*. "Accommodated; that is, when a man is, as they say, accommodated; or, when a man is—being—whereby—he may be thought to be accommodated; which is an excellent thing."

Should any be disposed to charge us with treating grave subjects over-lightly, we have to reply, first, that we sincerely believe that this is just one of those cases in which the maxim of Horace applies,

"Ridiculum acri
Fortis et melius magis plerumque secat res."

secondly, that we recommend the objectors to a careful perusal of the Eleventh of Pascal's *Lettres Provinciales*, in which he shows *Qu'on peut refuter par des ratiocines les erreurs ridiciles*;

thirdly, that amongst the Christian privileges of which our opponents would deprive us, we trust they do not intend to include what Ben Johnson calls our "Christian liberty of laughing" at what is laughable;

fourthly, that if they would have us

shunning even the very appearance of evil?

Finally: are you like the first disciples, devoting your possessions to aid in carrying forward the great missionary work of the Christian church?

Are you doing what you can, to enlighten and save a perishing world? Do you care but little what may become of you; what you may have to do, or to suffer, if the Gospel may be diffused, and the cross of Christ planted on every shore?

Oh, remember, that nothing short of an entire,

willing and active consecration to the service of the Redeemer, will ever furnish sufficient evidence

that you *really* wish "Mount Zion well."

S. B.

The Recorded Vows.

You may have forgotten those vows, and every day, every hour may witness your shameful violation of them; but remember, I conjure you, that God has not forgotten them. In the day you vowed them, God heard them and registered them in that book, where all your thoughts, and words, and actions are written down, and out of which you will be judged in that day when the books shall be opened. From the moment you pledged those solemn promises, up to the present, that God to whom you pledged them has been the constant witness of every movement of your heart and life, and has seen "violation of your vow" stamped upon them all. He has watched you silencing the pleadings of conscience, and stifling the convictions of his Spirit when reminding you of those solemn vows. He has seen with what self-satisfied complacency you have gratulated yourself, received the congratulations of others, on you having shaken off the fears that terrified you, when death and eternity were staring you in the face. And yet he has watched over you, and kept you in safety, and blessed you day by day, while you have continued to insult his majesty, and despise his love! Why is this? Because he is God—the merciful God—gracious and long suffering, slow to anger, and delighting in mercy!

Bap. Reg.

Another race of men commence

To love and

And God seemed now no more

All things

Rejoicing through His blessing

Rills spark

Where, in the tempest's a

An ocean

Had dashed and swooped by

And strug

Were plunged and tossed mid

Their gro

Earth swarmed again with hum

Of langu

Pride woke, and then with God

Was fierce

Kings and their slaves, a myriad

Gathered i

To heaven they send an impio

Its power

A huge and towering fabr

Shall reac

No more a deluge will we fear

Here destr

Here will we feast and pleasure

All void

The floods fierce battlin with

We'll safe

Pillar and lofty arch arise

In ar subl

And rocks pile up to mock the

And eatin

Lo! ere the vaunted work is done

What thin

Why roll the clouds the joyous a